

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, SEPTEMBER 25, 1839.

[PAYABLE WITHIN FOUR MONTHS.]

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VERMONT TELEGRAPH.

BRANDON, SATURDAY SEPT. 21, 1839.

The Love of Money

Has corrupted the church, paralyzed its energies, and nearly destroyed its moral influence.

What is the moral influence of a church or of a Christian? It is the impression made in favor of true piety. The moral power of a church consists not in its numbers, its wealth, its great talents, its men of splendid abilities, or its popular preachers. None of these things, however courted by the world or grateful to human pride, constitute the strength and glory of a church. Its moral influence depends on the spirit of prayer, and the holy living of its members. Such a church obeys the Saviour's injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By its spirit of prayer it takes hold on God, and secures to itself the protection and blessing of Heaven; by its holy living it carries to the hearts of men the conviction of the truth, and purity, and glory, of religion. said the late Dr. Porter, "What can a minister do, surrounded by Christians who are strangers to Christianity? The people are too many, the church doors are always too wide. To much reliance is put on numbers, too little on character.—Knowledge, piety, zeal, love,—not numbers,—give strength to a church."—N. Y. Evangelist.

The closing sentiments of the foregoing article are not sufficiently regarded. The strength and efficacy of any body of Christians depends on the principle, the character, incalculably more than on the numbers of its members.

Religious Miscellany.

From the China Mission Advocate.

ANNUAL LETTER—No. 2.

MACAO, CHINA, Feb. 17, 1839.

To the Friends of China:

In reviewing the mercies of the last year we have sufficient reason for the warmest gratitude to our great benefactor and merciful Saviour. On the other hand we humbly confess that we have not been faithful enough to the great trust committed to our care; and that we are deficient in that heartfelt love towards the Redeemer and the poor heathen which is the source of every well-directed effort and of persevering zeal. We make this statement in the sincerity of our hearts, and in the following detail of our labors we most earnestly decline arrogating to ourselves any praise, and disclaim against pre-eminence above others.

MACAO is said to number between twenty and thirty thousand Chinese inhabitants, many of whom are strangers who reside here for the sake of business, and return at stated times to their homes.—There is much mercantile bustle among the natives; the principal Chinese streets are constantly crowded, and the inhabitants seem to be in a prosperous condition. The great bulk are natives of this province from the adjacent districts, whilst about a thousand Fokien men employ themselves either in agriculture and all kinds of drudgery, or in trade. The former live in the environs of Macao; the latter are not permitted to pass, the barrier at the entrance of the inner harbor. There are a good number of Roman Catholics amongst the Canton men, and near a whole village near the walls of Macao city is inhabited by them. The remainder are a set of bigoted heathen, steeped against truth, perhaps more so than those in other parts. The men of business have generally shown little inclination for hearing the gospel or reading our books, whilst others not so intimately immersed in worldly affairs have received them gratefully, and listened to our discourses with patience upon the doctrines of the gospel. We have also circulated amongst them works on science which in general were accepted with many expressions of gratitude, and have in some instances tended to remove inveterate prejudices. The whole island of Heng-Shan, on which Macao is situated, is very thickly inhabited. There are not only extensive villages wherever the soil is fertile, but here and there also places to which we should not hesitate to give the name of cities. With the exception of a few spots, these have never yet been visited by the heralds of the gospel. Considering it our duty to convey to all the natives to whom we could have access, the knowledge of the truth in Jesus Christ, as far as our straitened means would permit, we commenced this year to disseminate the precious doctrines of salvation. In these enterprises the Japanese have not only been our faithful companions, but in many instances the foremost. With the exception of one instance, when Mr. R. was maltreated, we have been generally well received, especially when the people observed that we were to present the books for nothing. Thus have we visited more than forty large villages, some cities, and a number of hamlets in the course of the summer; and here as well as on the adjacent islands, and on board the numerous junks that have visited this part, and the nearest harbors, ninety-three boxes of books, each containing from two hundred and fifty to three hundred volumes, Scriptures and tracts, have been put into circulation. The farther from Macao the more friendly the people, and

the greater value they put upon the books. In some instances villagers have arrived here requesting us also to visit their places and to distribute books. A native gentleman of this province from the east came here to inform us that several thousand Chinese, and amongst them two military officers, had abandoned the service of idols, and were worshipping one God!—They are without a teacher, and he said he would be glad to convey to them our books that contained the doctrines of the Saviour, and open, if possible, some communication with us. He is now gone with a good many volumes; but we have not yet heard about the success. A native Christian has gone to preach the gospel in his own district, which is situated in Kwang-Tung, towards the frontiers of Keang-Se. He has since returned, after having erected a school in which Christian books are taught by a relative of his, and brought also a lad whom his father wishes to become a Christian teacher.—He is now under Mr. G's care, and has commenced to bow his knees before the adorable Saviour, whilst his guide has lately returned to resume his labors amongst his countrymen.

Great pains have been bestowed to evangelize the Fokien residents here, who are less under the sway of 'prejudices, and willing to listen to the discourses about the gospel. Several attend regularly to the worship in their own dialect. A considerable number have given evidence that they are anxious to serve a better master. The school has also prospered this year more than previously, and whilst Mr. R. and family are going to establish one of their own, Mr. G. and family are anxious to enlarge theirs. Two young ladies from England, the Misses Parkes, have very lately arrived as assistants.—Are there none in America who could do likewise? Nothing but perseverance can avail any thing in this department.

Since it is necessary to preach the gospel by deeds as well as by words, we have until now maintained, with the assistance of kind friends, a poor fund, whence the decrepit and sick, who are unable to work, receive a pittance. There are about 138 Chinese, and from 30 to 50 Portuguese who receive a small allowance every week according to their necessities. Warm clothing has also been distributed among them, to which the Portuguese gentry of this place liberally gave their shares.

Several natives are employed either as teachers, clerks or assistants; of some we may perhaps cherish the hope that they will be called to the light of the gospel.—In this, however, as in every other matter, we must implicitly rely upon divine aid; for without me, said Jesus, 'ye can do nothing.' Mr. R. last year published a small sheet tract! Mr. G. sent eight new tracts to the press, the last of which was a commentary on the Romans; several contained only a few pages, comprising the leading doctrines of our faith. They are forwarded to Singapore in order to be printed there, and two are already out.—The sheet tract was printed here, and in future, if it be the will of God, it will be more advantageous to print here or in the environs, until the Government again violently interferes, and then we must have recourse again to Singapore.

After the repeated examinations we have made respecting the intelligibility of the new version of the Chinese scriptures, we should be very sorry if it should not ultimately, with the requisite alterations and amendments, become the generally approved edition. For a second approved edition we already have some materials; and do not doubt that it will be, by prayerful perseverance and hard labor, brought to that state which is most desirable.

Whilst Mr. R. has continued his studies of the local dialect, and made considerable progress both in speaking as well as in understanding books, Mr. G. has with equal success penetrated deeper in Chinese literature, and increased the collection of words and phrases which he hopes to publish some day in the form of a dictionary.

Much remains still to be done. Even some of the nearest islands to Macao have not yet been visited, and there are thousands of natives at the distance of from 10 to 20 miles who have never seen a Christian book or a missionary. This we mention to our shame. The men wanted are those who will fearlessly preach the gospel, and circulate the word of life at all hazards. For there is a great and open door, though they will have their trials, and meet also with opposition. It is with great regret that we saw the last year pass without any expedition to maritime China. Whilst the neighboring places are supplied this ought not to be forgotten.—God, however, will grant us grace and opportunity to proclaim his glorious gospel. Humbly bowed before the foot of the cross we shall strive to do the Lord's work in his strength according to the grace imparted to us. Oh, that we might be faithful until death, and that the mighty Saviour himself would imprint his seal upon our humble, and in every respect despicable labors. Pray much for China, that the sun of righteousness may soon arise with healing in his wings; and remember, also, before the throne of grace,

Yours, most affectionately,

CHARLES GUTZLAFF,

I. J. ROBERTS.

Christianity in China.

Almost the first word uttered by a native of China, when urged to believe in Christ, is—"Why do Christians bring us

opium, and bring it directly in defiance of our laws? That vile drug has poisoned my son, has ruined my brother, and well nigh led me to beggar my wife and children. Surely those who import such a deleterious substance, and injure me for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go first and persuade your own countrymen to relinquish this nefarious traffic, and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subject of Christianity." Many, doubtless, are deluding themselves with the idea, that if they do not deal in it others will. They are fully aware that it is injurious to the constitution, and that imported in such quantities, and consumed by so many, it must tend to the destruction of life, and the diminishing of happiness. True morality will lead us to inquire, whether the thing be right or wrong; and if the latter can be established, it is ours to renounce it, however lucrative to ourselves, or grasped at by others. The golden rule of doing to others as we would be done by, will teach us to avoid being accessory to the spread of allurements and incentives to vice, when we pray every day for ourselves, "Lead us not into temptation." When mammon has less hold on the hearts of civilized men, and when educated merchants begin to be more scrupulous about the craft by which they get their wealth, then we may expect that opium dealers will be diminished even in Canton; and the time is not, we hope, far distant, when it will be considered as wrong to minister to the vicious indulgence of Chinese, as it is now of the British—and as creditable to abstain from opium dealing abroad, as from distillation at home.—Medhurst's China.

Thorns amongst the Wheat.

"Madam, there is no hope," said the physician to the weeping wife, as he was taking his departure; "I will not deceive you; there is no hope."

When the physician had departed, and she that was so soon to become a widow was left alone with her dying husband, she felt it her duty to communicate the mournful intelligence to him, that his mind might be more earnestly directed to that state he was so soon to enter. He had been a professor of religion, had attended divine service, and kept up domestic worship regularly; and to the world he appeared, and he believed himself to be, a devout man; but the hour was now come when all self-deception was to be rent away, when the truth of his profession was to be put to the test, and then he was weighed in the balance and found wanting. And why? The word had been sown; it had not fallen by the wayside; nor did his religion appear to be the religion of a moment or an hour. The seed had evidently taken root; it had sprung up and the eyes of men beheld it, at a distance, apparently green and flourishing; but it was growing amongst thorns, and the cares of the world and the deceitfulness of riches had choked the word; and when the sower sought for fruit, it was found unfruitful.

Yes; the deceitfulness of riches was his ruin. Day after day had he knelt at the family altar, and poured his prayer for daily bread; and then, rushing into the pursuits of business and accumulating wealth, had seen around him the hungry, but had not fed them—the naked, but had not clothed them—the sick, but had not ministered unto them. No; absorbed in the accumulation of riches, and engrossed in the cares of business, his eye, if not absolutely averted from, was never directed to the widow and the orphan; and his heart, exulting in the success of his business and the thriving state of his affairs, had forgotten to listen to the cry of the needy. He had oppressed no one; he had rendered to every one his due, and his integrity was unquestioned; he was, indeed, as the world terms it, a respectable, a highly respectable man; and as he rose in wealth, so he rose in the esteem of his acquaintances.

And he was now a rich man; his thoughts had been all directed to this end, and he was successful; but could the contemplation of his riches afford him pleasure now? When his wife had told him that all hope was gone, and that he must soon be summoned to give an account of his stewardship, what consolation could his riches afford him? O, in the contemplation of eternity, how worthless did the things of time appear! and that heap of gold his life had been dedicated to collecting, what dress did it then seem! And how gladly, how joyfully, would he have parted with it now for the good of his fellow-creatures, could he have done it!—Had he then but an opportunity of doing good, how gladly would he have embraced it! But no; the summer was past, the harvest was ended; the opportunity once granted and rejected, was now denied.

And this, it is to be feared, will be the case with many. The young, who are rising in life, and whose aim is to acquire a competence and independence, had need to take care lest this form the chief end of their existence; lest the deceitfulness of increasing wealth, the excitement of business, or the cares of the world, should overcome them, and make their religion a religion of theory, not of action; but let them recollect they must be judged according to their works, and that an account of their stewardship will be demanded; let them remember they are sent into the world to act a part in it, and

that part for the benefit of their fellow-creatures; let them recollect, that in the parable of the last judgment, in Matt. xxv. they who were condemned, were condemned not for sins of commission, but for those of omission. Let them take heed and beware. Let each one who professes to love the gospel of Christ show it by actions, show it by promoting to the utmost the spread of that gospel, show it by joining with heart and hand in those religious and benevolent institutions that are rising up on every side of us; by visiting the cottages of the poor, ministering to their wants, and relieving their distresses; by giving his assistance towards implanting in the children of the poor, knowledge and the fear of God; in short, by laboring strenuously on every side, while health and strength are spared. Let him be assured, that unless his religion produces some good to his fellow-creatures, there is something defective in it. Thorns of some sort are growing up with the seed, and, unless eradicated, will choke it. Hasten then to Christ, for strength to eradicate these thorns, that fruit may be produced, lest you should at length be compelled in anguish to exclaim, "The harvest is past, the summer is ended, and I am not saved!"

Colonization an Inconvenience to Missionary Labor.

The history of mankind will show, that the plan of introducing colonies of civilized inhabitants has never been beneficial to the aborigines of any country.—The colony has often prospered, while the natives have perished. In missionary operations, our design is not to people the world with transplanted inhabitants; but to convert, save and elevate the natives. The means employed, therefore, should be directly and singly aimed at this result. Those who engage in the enterprise should manifest that their object is not the common object of adventurers; but the sublime, self-denying, self-sacrificing purpose of the genuine missionary.

As an illustration of the correctness of these views, we extract the following from the Missionary Herald for September, respecting the colony at Cape Palmas, Western Africa. It is part of a letter from Rev. Mr. Wilson:—N. York Evangelist.

It is difficult for us to say how much impression has been made upon the mass of the people by missionary labor. They have a decided conviction that it will be advantageous to their children to be educated, and those of them who have their children in our schools, manifest no desire to remove them. They have been a good deal surprised to find that their own people can communicate with each other by means of writing, and they have taken, in one or two cases, a great deal of pains to satisfy their minds of the possibility of it. They have some knowledge of the Bible, of Jesus Christ, and of the way of salvation; but this knowledge is not very minute, and it is not obvious that it exerts any very considerable influence over their minds. In a temporal point of view we do not see that there have been any important advances. Nine-tenths of the women are still to be seen in a state of almost entire nudity. The men, with the exception of some 15 or 20 who have gowns and wear them on stated occasions, continue pretty nearly in the same condition as they were when we found them five years ago. Their mode of living is dense and compactly settled villages is doubtless a material barrier to their improvement. So long as this is the case, they must be subject to numberless broils among themselves, suffer from pilfering, and will not be able to raise stock, or poultry, or to cultivate gardens. And this we fear will be the case just so long as they are contiguous to an American settlement, which they regard with suspicion and dread. In relation to the native people immediately about the Cape, there is really reason to fear that their motion has actually been retrograde. Large numbers of them are degrading traders.—Their herds of cows, sheep, goats, and other domestic animals, are not now by one half so numerous as they were five years ago. They have not more furniture in their houses than they had then; and in the whole community, with the exception of one belonging to my interpreter, there is not a single garden; whilst in neighboring villages of similar size, it is not uncommon to find fifty or one hundred acres, in the immediate vicinity of their towns, occupied as gardens.

Influence of selfishness on the Reason.

For we believe that to be true, which some have affirmed, that were there any interest in life, any concernment of appetite and passion, against the truth of geometrical theorems themselves, as of a triangle having three angles equal to two right, whereby men's judgments may be clouded and bribed, notwithstanding all the demonstrations of them, many would remain at least skeptical about them.—Wherefore mere speculation, and dry mathematical reason, in minds unpurified, and having a contrary interest of carnality, and a heavy load of infidelity and distrust sinking them down, cannot alone beget an unshaken confidence and assurance of so high a truth as this, the existence of one perfect understanding Being, the original of all things. As it is certain, also, on the contrary, that minds cleansed and purged from vice may, without syllogistical reasonings, and mathematical demon-

strations, have an undoubted assurance of the existence of a God, according to that of a philosopher, "Purity possesses men with an assurance of the best things;"—whether this assurance be called a vocation or Divine sagacity (as it is by Plato and Aristotle,) or faith, as in the Scripture, For the Scripture faith is not a mere believing of historical things, and upon artificial arguments or testimonies only; but a certain higher and Divine power in the soul, that peculiarly correspondeth with the Deity. Notwithstanding which, knowledge or science added to this faith, according to the Scripture advice, will make it more firm and steadfast, and the better able to resist those assaults of sophistical reasonings that shall be made against it.—Cudworth.

Speech of the Rev. Peter Jones, A converted Indian, and Chief of the Chippewa Indians, on the River Credit, Upper Canada.

This gentleman appeared on the platform at the late anniversary of the Montreal Auxiliary Bible Society, and addressed the audience in a speech full of native eloquence and wit. He stated that the blessed Word of God had "come-hawkeed" their idolatry and superstitions, and sinful customs, amongst which he gave special prominence to the "Indians' love of the fire-waters." The Indians, he said, had a particular love for these waters, and they were dreadfully destructive amongst them. He had seen them lying drunk amongst the mud, like swine.—They would part with every thing for the fire-waters; an Indian would give his blanket for whiskey. One man wished that his throat were a mile long, that he might taste it all the way down. But when they received the Word of God they gave up the fire-waters. The traders and store-keepers did not like this, they tried to oppose the missionaries, and persuade the Indians to return to drink, but they did not succeed. One day four Christian Indians went to the store, and as usual the merchant asked them to drink, but they said they were Christians now, and did not drink rum. "O! said he, I am a Christian too, like yourself, and I just take a little to do me good." Still the Indians would not yield. The store-keeper was much surprised at this, and concluded at last that the reason why they would not drink was because some other white men were in the bar room, who might perhaps inform the missionary if they drank. The Indians had to return home at night through a bush; the store-keeper determined to go before them, and place a small cask of whiskey in the foot-path, and watch beside it, in the concealment, to see the result—perfectly certain that if they had an opportunity of getting drunk without being seen, not to speak of the saving of expense, their Christianity would be no barrier in the way; all this was accordingly done. In travelling through the woods in the dark, Indians always go, one behind another, at a short distance. In this manner they drew near to the cask. When the first came up to it, he called to his companion, "Ho! I think the devil is here," and then passed on. The second came up and replied, "O yes, for I smell him," the third gave it a push with his foot and said, "I feel him," and passed on. The fourth gave it a shove, and sent it tumbling down the hill side, and called out, "Yes, he is, for I hear him." Thus they all passed on, to the great mortification of the store-keeper, and reached home victorious.

From the Baptist Magazine for September.

KARENS.

Extracts from a Letter of Mr. Abbott, dated Maulmain, Dec. 13, 1838.

In consequence of the threatening aspect of political affairs, Mr. Abbott, accompanied by Mr. Simons, left Rangoon for Maulmain on the 24th of November.

During a few weeks after the "young chief" and his associates were released, [see pp. 103-7.] but few Karens ventured to call on me at Rangoon, yet more than I wished. About the 1st of Oct. three men came from Bassein, to ask that question which was to me the procuration of evil—"Teacher! what shall we do?"—"for," said they, "four of our brethren are in the stocks." They informed me that an assistant whom I sent to that region, and three young men who joined him there, were out on a preaching excursion, and stopped at a large Karen village one evening, which was near to the village of a Barman officer, and as their custom was, called together the people, and preached to them the kingdom of God. They were warned that their course would possibly awaken the wrath of the officers. But, as it seems, they deemed it advisable to obey God rather than man, and continued their meeting till a late hour at night. The next morning, before they had time to get away, these four young Karens were apprehended, and beaten, with several who had listened to their story the preceding evening. They were then (the four) cast into the stocks and reserved for threatened torture.

Ten days I heard again; the four had been liberated before the men who came to me reached home. But the officers had extorted a hundred and fifty rupees from the Christians, which sum had been immediately made out by voluntary contribution; some giving one anna, and some two, and some one rupee; yet not a Karen in this whole region has been baptized, except the "young chief!" On the 20th of Nov. the assistant men-

tioned above came to me at Rangoon, pale and emaciated from disease. I asked him how he felt while they were beating him? "Prayed for them." But were you not a little angry? "No; I told them they might beat me to death, if they wished, but they would not make me angry, and that I should live again at the resurrection. When they heard this they laughed, and after beating me a little, stopped."

Since that time he has been preaching in villages more remote from the Burmans, and has not been molested. The account he brings relative to the work of the Lord in those regions, surpasses every thing I have known in modern days among heathen nations, and if it be of God it will stand.

"Though earth and hell oppose."

They are all expecting confidently that I will visit them this month, especially the church at Pantanau.

At Maubee and the surrounding villages, there are very many who have learned to read within the last year, and many who have embraced the gospel, and are waiting for baptism. The church stands firm amid storms and threatenings, oppressions and persecutions. Before I left Rangoon, I saw several of the Christians, and met all the assistants, and made arrangements for several months to come. I parted with them, under many alarming apprehensions, and with deep anguish of soul. If there be a war, (and there probably will,) the Karens will be great sufferers, as in the reign of anarchy the country is thronged with banditti, and the Karens are considered common prey.

HATRED OF SIN. All men seem to be in some measure sensible of the odious nature and evil demerit of sin; but the misery is, that it is chiefly of the sins of others, and especially of the sins of others against themselves. If men hated sin as much in themselves as they do in others, humility would be a more common virtue. If it were duly reflected on, it would bring us to a just sense of the nature and demerit of sin, to observe, that they who hug and caress it most in themselves, cannot help abhorring it in others. A man will hate the image of his own sin when he sees it in his friend, or the child of his bosom. What is most unaccountable in this matter is, that men should be so shamefully partial and unequal in their way of judging about it. When the question is about a man's own sin, his heart devises a thousand artifices to excuse or extenuate it, which artifices are oftentimes as applicable to all sin, in general, as to his own sin. But when a man is under the influence of passion against the sins of others, it quite alters the case. He finds no end in exaggerating the guilt of an injury or affront, and his passion will find means to make pretended excuses appear heavy aggravations. The common excuses of human frailty—strength of temptation, and the like—will appear to him too refined and metaphysical to have any effectual influence for moderating his passion. The vehemence of such passions against sin would do very little prejudice to charity, if these passions were as equal and impartial when directed homewards as they are vehement against others. If men could as thoroughly and sincerely hate themselves as they do their neighbors, it would be a good help towards loving their neighbors as themselves.—M. Clairin.

Precious Truths Well Told.

When we turn our thoughts to the heavenly world, where there is no pain, there we shall find no weary hours, no tedious days; though eternity with all its unmeasurable length of duration, lies before us. Futurity with all its endless years, in a land of peace and pleasure, gives the soul the most delightful prospect, for there is no shadow of uneasiness in that state, to render our abode there tiresome, or to think the ages of it long.—Watts' World to come.

He walks as in the presence of God, that converses with him in frequent prayer and frequent communion; that runs to him in all his necessities; that asks counsel of him in all his doubtings; that opens all his wants to him; that weeps before him for his sins; that asks remedy and support for his weakness; that fears him as a judge; reverences him as a Lord; obeys him as a father; and loves him as a patron.—Taylor's Holy Living and Dying.

Numerous are the deliverances that God works for us, which we see; but infinitely more those which we do not see; but He does. For how often is the scene of our destruction contrived and laid by the tempter! How often are his nets spread for us, and those of too curious and fine a thread to be discernible by our eye; and we go securely treading on to our own ruin; when suddenly the mercy of a preventing Providence stops us in our walk, and pulls back our foot from the fatal snare!—South.

Arnould, one of the Port Royal divines, visiting Nicole, another, to assist him in a new work, the latter observed, "We are now old, is it not time to rest?"—"Rest!" returned Arnould, "have we not all eternity to rest in?"

He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor. Righteousness exalteth a nation; but sin is a reproach to any people.